Dateline February 15, 1961

The House has given the Kennedy Administration a close but crucial victory by voting to enlarge the Rules Committee from 12 to 15 members.

The 217-212 roll-call vote raised the number of committee Democrats from eight to 10, and Republicans from four to five. Twenty-two Republicans joined 195 Democrats in support of the resolution while 63 Southern Democrats and 148 Republicans opposed the move.

The decision to "pack" the committee was designed to break the power of the committee's conservatives (four Republicans and two Southern Democrats) to exercise veto power over bills approved by legislative committees.

Though the rules change victory went to Speaker Sam Rayburn (D-Tex.) and President Kennedy, the closeness of the vote indicates that key measures in the Kennedy program may yet experience rough sledding when they reach the floor of the House.

Further nuclear test ban talks, originally scheduled to resume early this month, have been put off until late March at the request of the United States.

President Kennedy in announcing his administration's request for a delay said, the negotiations were of "great importance and we will need more time to prepare a clear American position."

A 13-member panel headed by Bell Telephone Laboratories President Dr. James Fisk has been named to study the question and make recommendations for the U. S. position when the test ban talks resume.

The Supreme Court, in a 5-4 decision, has ruled that censorship of motion pictures before they are shown to the public does not violate the First Amendment of the Constitution.

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- Division of Temperance and General Welfare
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Dateline

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Involved in the suit was a Chicago ordinance which requires that city censors approve a motion picture before it can be shown publicly. The film company bringing the suit argued that a movie was like a book or newspaper and that it was unconstitutional to censor it before it was made available to the public.

Justice Tom C. Clark, writing for the majority, said that it had never been held that liberty of speech was absolute, and that the Court was dealing with a "broadside attack" on censorship, not with the validity of particular censors' standards.

The dissenting opinion, written by Chief Justice Earl Warren said the majority "indiscriminately casts the net of control too broadly," and gives assent to "unlimited censorship of moving pictures through a licensing system."

Francis Cardinal Spellman, Roman Catholic Archbishop of New York, has sparked a controversy among religious leaders by calling for the inclusion of parochial and private schools in any federal aid program for education.

Quick to oppose the Spellman thesis were spokesmen for the Lutheran Church — Missouri Synod and the American Baptist Convention. Also opposing the Cardinal's position in a joint statement were the American Jewish Congress, Jewish Labor Committee, Jewish War Veterans, Union of American Hebrew Congregations and United Synagogue of America.

The Rev. Dr. Albert P. Shir-key, pastor of Mt. Vernon Place Methodist Church, Washington, D. C., told his congregation on February 5 that he had been made "awfully sad," because a bar was set up on Sunday in the White House.

"I regret more than words can say that our Administration opened a bar in the White House," he said referring to the installation of a temporary bar at the first official reception of the Kennedy Administration, Jan. 29.

"When the Government puts its approval on this kind of thing, there will be many Government people who will feel out of place and they will begin drinking," he said. "They may not stop at one drink a day but may be invited to three or four or five or six drinks and if all of them do it this is tragic."

Dr. Shirkey opened his sermon with praise for Kennedy. But he wished "under God to see some great statesman now arise and say, 'Let us act so that brain and heart and spirit and mind and body are not impared by anything when we fight for our own life and the life of the world.' "

Maryland Governor J. Millard Tawes has agreed to back a statewide referendum for a vote on the continuance or banning of legal slot machines in four Maryland counties.

One-hundred-fifty ministers and citizens' associations members called on the Governor and got his agreement to support such a vote.

The Governor's decision has encouraged the Rev. Andrew L. Gunn, pastor of Indian Head Methodist Church and president of the Charles County Ministerial Association, who spearheaded the drive. Gunn was recently named "Man of the Week" by a Baltimore TV station for his efforts against the slot machines. (see *Concern*, Dec. 1, 1960.)

However, Gunn is not happy with the support that the governor, a member of The Methodist Church, has given to the campaign against the slot machines.

A recent Washington *Post* editorial pointed out that the governor's attitude seems to imply that "the problem of outlawing slot machines in four Maryland counties" is "as insoluble as the nature of original sin." The editorial went on to point out that "as a practical politician, Governor Tawes ought to behave less like a bemused bystander and give more than a lukewarm endorsement of the referendum."

Bishop John Wesley Lord, Bishop of the Washington Area of The Methodist Church, has pledged his vigorous support in a move to dislodge the gambling interests from the four Maryland counties. (see page 12.)

Footnotes on African Policy

by Margaret R. Bender
Executive Secretary to the UN Woman's Division of Christian Service

One of the greatest guessing games of our time is "what will happen to Africa?" Can it produce a stable multi-racial society in the countries where several races make up the population? What will be the life expectancy of the 35 or more independent African nations that are expected to have come into existence by 1965? What part can the United Nations play in helping African nations to achieve economic stability without losing freedom?

During November and December, the writer had an opportunity to see some of the African countries and see how the United Nations is working both through programs within particular countries and in meetings on special subjects which bring together representation from a number of African countries.

The former French colonies had apparently come to independence with a small number of adequately trained nationals to take the important posts in their nations. The most extreme case, and one which has lessons for the United States and the rest of the world community, is that of Guinea. In 1958, when General De Gaulle offered former French territories the choice between independence and membership in the French Community, Guinea voted for immediate independence. That country had been warned that independence would mean no more help from France.

No more help

It is doubtful, however, whether either those who led the people of Guinea in its political decisions or the rest of the world realized how drastically the phrase "no more help" would be interpreted. Perhaps even General De Gaulle himself did not know that the manner in which his orders were carried out would have the effect of making the loss of assistance virtually retroactive.

Not only did aid from France cease, but departing colonial administration took with it such items as the telephone instruments, all the maps, including those indicating the location of telephone trunk lines and electric installations, the uniforms and weapons of the police, as well as the soldiers, and many other things much more valuable in Guinea than in France.

One European engineer, who had worked months to restore proper telephone service, was handicapped by the absence of the essential maps. He felt deeply the injustice of statements made widely that the difficulties in getting efficient telephone service established showed the inability of the government of independent Guinea to handle its affairs.

Assistance needed

The factors that caused the situation can be assessed from any point of view. But it is clear that Guinea found itself, during the first months of independence, with a great need for funds and technical assistance essential to developing the economic capacity of the nation and insuring adequate services to its people. The government of Guinea made it clear that the country wanted help. Neither the United States nor the United Nations had either sufficient uncommitted funds or enough flexibility in their programs to be able to meet these emergencies with the speed that the government of Guinea needed. The Soviet Union, on the other hand, did give the needed assistance.

(continued on page 4)

(continued from page 3)

Conakry, Guinea's capital, gives the impression of a great many governments, organizations and individuals competing to give aid, or occasionally to profit from the country's need.

The dining room of the Hotel Du France presents a concrete picture of the situation, as people of almost any nation discuss business. What Guinea needs, according to some of the most concerned observers, is to have most of the outside help channeled through the UN. The problem is that the UN does not have the capital funds for economic development that are needed. Until funds sufficient to meet the increasing capital needs of developing countries are placed in UN hands, nations representing different ideologies will probably continue to compete for the favors of the underdeveloped countries, and the scene in the Conakry hotel dining room will be repeated in dozens of African capitals.

Expositions held

The expositions that are being held in these countries by nations intent on advertising the excellence of their way of life are one symbol of the struggle taking place to find a path through pocketbooks to the minds of men in new nations.

In almost every country that this writer visited, an exposition by a communist bloc country was either being put up or dismantled. In Guinea 200 Chinese technicians prepared for a large exposition, and in Addis Ababa the modernistic colored tower of a recent Czechoslovakian exposition was being dismantled.

In spite of lack of funds, the UN's present activities in Africa are varied and effective. Both the International Labor Organization and the World Health Organization have established regional offices for Africa, and there is indication that several agencies including UNICEF may do the same.

During one month, the UN sponsored five large meetings of African countries, ranging from a meeting at Fort Lamy, Chad, to consider the problems of improvement of domestic animals to one in Addis Ababa on the participation of women in public life. The Regional Economic Commission, the most recently established of the four UN Regional Economic Commissions, correlates all of these conferences. All of the specialized agencies contributed all the skills and resources to the meetings where appropriate.

Meeting of women

One of the most unique of these meetings was the seminar for African women. This was something new. When nearly 50 women of Africa have an opportunity to sit down for more than 10 days to discuss their problems under the directions of staff of the UN Commission on the Status of Women and with the advice of UNESCO, WHO, and UNICEF, something is bound to happen.

In this case, the important result was that women representing 37 African territories and countries got to know each other and discovered that they had mutual problems and that they could help each other with them.

These women were of top calibre and would have stood out for their capabilities at a similar meeting anywhere in the world. Only two of the territories or countries were represented by European women. The others were all Africans. Two territories Mauritius and Comoros, were represented by men.

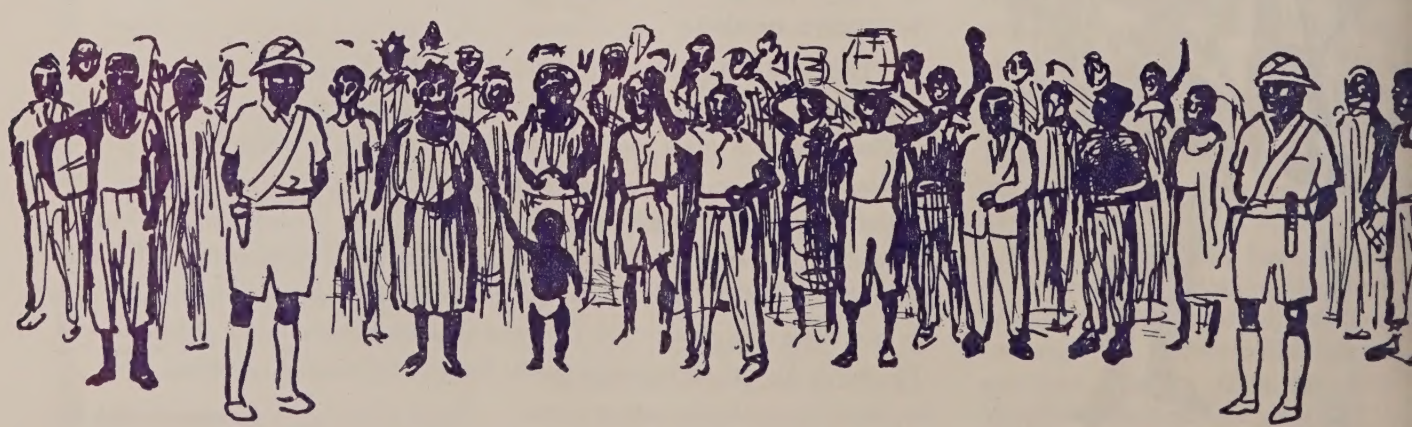
To the observers who had come from outside Africa, the most impressive thing was the education, poise, background and talent represented by these women and men. Competent observers felt that this meeting would do much to advance the timetable of social and political development in Africa as a whole.

Racial harmony

As a contrast to the tense situations elsewhere in Africa, Tanganyka, on the threshold of independence, already enjoys the unique advantages of a multi-racial society where Asians, Africans and Europeans appear to be able to live comfortably together with mutual respect and dignity. In the legislative assembly each group is proportionately represented and the legislative process is amicable and efficient.

Some of the credit for Tanganyka's success goes to the UN Trusteeship Council and some to the fact that there is an abundance of land not available in other colonial territories. A great deal of the credit, however, rests with its young, modest and dedicated Christian leader, Julius Nyere.

Another type of national situation should make the United States review national policies and the relation to



the UN, as an agency whose help is generally welcome in Africa, with more critical eyes. The abortive revolution engineered in December by those high in government circles during the absence of Emperor Haile Selassie pointed up the country's problems without doing anything to solve them.

Ethiopian problems

Three factors in the situation are fairly obvious to any observer on the Ethiopian scene. First and most prominent is the fact that the Ethiopians are loathe to give up old anachronistic splendors and procedures even while they look hungrily at newer ways.

No one can doubt that Emperor Haile Selassie is a benevolent ruler who has done much for his people, but the time-table of history and the impatience that characterizes Africa today are against him. Still the country is immobilized by its inability to make a choice between the old and the new.

The second fact about Ethiopia is the extreme poverty of the people. The people of the city of Addis Ababa live for the most part in streetless slums made up of some of the poorest housing in Africa, without even a pretense at sanitation. Authorities say that the capital to develop industry and services which would provide appropriate jobs for the large group of highly educated young people are lacking.

The third fact is the military strength of the government and the presence of military advisory missions from the United States.

Each of the 57 separate territories and countries of Africa has its problems and its triumphs. The common denominator lies in terms of the plans for the future. The UN might well decide the form of that future, and particularly if the United States decided to channel ample funds through UN agencies, especially those such as a special fund designed to help with projects requiring large expenditures of capital not available locally.

Emerson Smith writes on African problems

The Rev. Emerson Smith, industrial relations specialist on the staff of the Division of Human Relations and Economic Affairs is currently carrying out a survey of industrial problems in Africa (see Concern, *Oct. 15, 1960, page 8). In two letters from Kenya, he discusses the country and its problems.*

Well, here I am in Nairobi, Kenya, the land of the Emergency as the Mau-Mau period of 74 years is called. Here in the bustling city of Nairobi of 250,000 people at an altitude of over 5,000 feet the climate is delightful, sunny days, balmy breezes making it comfortable both day and night. Little wonder that Europeans (as all

whites are called) claim this to be one of the best places to live in all Africa.

To date I have talked to five different African working groups; social workers in the *Estates*—housing up to 20,000 people in each; personnel in the half dozen community centers operated by church groups; and churchmen up to a newly elected African Angelican bishop (with less than a high-school education).

In fact, I am told that in all of Kenya there is not a single African pastor ordained who has a Cambridge school certificate indicating 12 years of schooling or the equivalent of a high school graduate in the states.

Educational needs

The educational needs of the church in Kenya are stupendous. The Christian Council of Kenya is considered the most well-developed council in Africa with a full time staff of eight Europeans and six Africans. Its program is excellent though confronted with obstacles and problems that would cause many an American churchman to give up in despair. Here's just a partial list of issues for this area:

1) 20 per cent unemployment or about 150,000 looking for work.

2) Low pay. Many laborers fortunate enough to get a job earn as low as two shillings each day—28 cents in American money.

3) Housing needs. Unbelievable squalor, filth, lack of sanitation by European standards, yet tremendous steps have been taken in the construction of barracks—like buildings in the "Estates."

4) Prostitution. Thousands of separated families, wife and children back in the bush; breakdown of social controls when one moves from tribe to city; all work to create enormous problem of prostitution and promiscuity.

Racial tensions

5) Racial tensions. The gap between living standards of the Europeans and the African is as wide as the sea. The African Christian asks why it is so if the Christian believes in brotherhood and love and justice. One African Christian asked me, "Is it right for an European not to drive me home from church in his otherwise empty car that is going in my direction?" Another asks, "Is it Christian for Europeans to stop the car and go in for coffee and leave me in the car when we are on the way to the same church meeting?" These questions go on and on if one first overcomes the African reticence to speak as he feels in the presence of the European.

The "hungers" are many and great here in Kenya:

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(continued from page 5)

1) Hunger for food. In the railroad shops many of the men did not eat all day until they had returned to their rooms, walking the three mile distance. Literally a lunch period (noon hour) without lunch. I spent whole period with them and saw that they were not eating.

2) Hunger for freedom and independence. This is not to be denied. Political freedom is on the way. African faith in it is greater than any other faith they may have.

3) Hunger for education. They all want to come to the United States for education. The African sacrifices food, health, pleasure, that he might pay the fees for his children's education.

4) Hunger for land. All Africans dream of ownership of a few acres.—*Emerson*

★ ★ ★

Since I haven't been called to lunch yet, I'll continue on from Letter No. 1. One of the most striking things about Kenya other than its salubrious climate and the modernity of the European section is the excitement and fervor of the imminent elections.

Everyone presumes the Africans will move into government responsibility in a big way and that absolutely nothing will stop the Africans from full freedom and independence. The word on all African lips is UHURU—Swahali for independence.

Of course, no one knows how far the African will go when he gains full control politically. Will he expropriate the land—unquestionably the best lands are predominantly in the hands of Europeans and Asians (Asians here means Sieks from India; they are the merchants, the craftsmen, the foremen). I mentioned the land hunger in my first letter.

All laborers I've talked to but two hope to buy land and return to it. But there is little fertile land available even now unless expropriation from Europeans and Asians becomes the African policy. Then the question of indemnity arises. The whole question of property ownership and civil service and management administration by Europeans and Asians in the short years ahead is no matter of idle chatter.

Politics attract

Political rallies attract crowds so large no building can hold them. Violence has broken out between parties along tribal lines. There is real difference within party leadership and it is still uncertain as to whether Tom Mboya will win. On one matter all Africans seem to agree—the release from custody of *Kenyatta*, the political leader accused and found guilty on flimsy evidence of leadership in the Mau-Mau reign of terror.

Kenyatta is the martyr of contemporary Kenya and somehow symbolizes the African aspiration to be free of European political rule and economic domination. But there are not enough educated and trained Africans to continue to administer Kenya even at its state of development.

The church

When one looks at the church situation not only is it faced with all the complications of political upheaval and social distress existent in the land

but it is faced with a separatist division (churches that have broken off denominational connection), a fundamentalist ring, a missionary sector, an established denomination often in the throes of shedding its past colonial and patronizing pattern and much in dispute with the more conservative and traditional element in its own household over the interracial issue. I can hardly imagine a more confounded and complex dilemma than that facing the church here in Kenya.

I find little guarantee and no conclusive evidence that the church as established here will prevail. One is lost lest he have faith in the workings of the Holy Spirit to lead where man cannot find the way. *Emerson*

Commitment Day influence widespread

The Reverend Raymond L. Norton, pastor of the First Methodist Church, Three Rivers, Michigan, reports the following story which indicates that the 1960 observance of Commitment Day was certainly a success in his church.

In one of the homes of the congregation, Kevin, age nine, saw his mother preparing a Christmas gift for a friend. It was one of the very popular glass "brandy snifters," in which she was arranging some flowers as a Christmas arrangement.

Kevin saw her start out to deliver the lovely gift, and suddenly called, "Oh Mother, you shouldn't take that —because that is the Methodist 'No, Thank You' glass."

The 1960 Commitment Day bulletin covers, posters and cards had featured a similar glass turned down with the slogan "Methodists Say No Thank You."

Comments Mr. Norton: "We could wish that adults of Methodism would be as alert."

. . . did you know . . .

. . . that the number of juvenile delinquency cases handled by the U.S. courts struck a new record in 1959 for the 11th straight year. However, government officials saw some hope in the fact that the increase was the smallest registered during the period.

Integrity of Virginia spiritual leaders attacked

by Wayne W. Womer

Executive Secretary
Virginia Church Temperance Council, Inc.

An Associated Press dispatch from Norfolk headlined "Whiskey - by - Drink Program Outlined" appeared in the Jan. 11 Richmond *Times-Dispatch,* and reported the program of the Virginia Travel Council to secure whiskey-by-drink at the next session of the General Assembly.

Parke Rouse, director of the Jamestown Festival Park, said that religious bodies "are the chief opponents of liberalization." Other churchmen, he said, should approach the heads of these organizations in an attempt to "at least neutralize them."

This is a vicious slander against the spiritual leaders of our Virginia denominations. It implies that our leaders can be induced to abandon their convictions or silenced by a group of hotel men who are only interested in making more money. In my lifetime I have never read such a vicious implication on the integrity of our clergy.

W. Russell Hatchett, city manager of Virginia Beach, urged the gathering not to "worry about the preachers. They had the weakest argument I ever heard." This statement implies that the Virginia clergy are without influence in the moral life of the Commonwealth because they are concerned with the physical, mental, social and spiritual health of their people.

The Virginia Travel Council has engaged the services of a New York public relations firm, Selvage & Lee, Inc., to do the job of breaking down Virginia's Alcoholic Beverage Control Act.

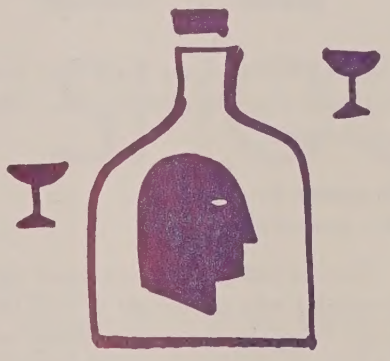
The real issue

The issue is not local option, not prohibition and not temperance, but who is to control the sale of spirituous liquors, private individuals or the state through state owned stores.

It has been said that history repeats itself. So, from experiences of the past we might gain some insights. Even as far back as 1779 the legislature was alarmed at "all manner of vice and immorality," and set about trying to "restrain so growing and dangerous an evil."

The modern conception of a "saloon" as a place where any person can purchase liquor to be drunk on the premises without meals had no legal foundation as late as the 1860's.

Yet the actual character of "eating houses" depended on the definition given the phrase "with meals." If such food as pretzels or sandwiches were accepted as meals, the saloon made its debut in 1866. In 1872 the



courts were authorized to license for on premises sales "other places" besides eating-houses and ordinaries.

The saloon—called bar-room—then became a legal reality in Virginia. The General Assembly did much experimenting during the next 40 years in its efforts to curb abuses, even permitting public ownership of liquor outlets in towns. However, conditions due to the sale of liquors by individuals did not improve but rapidly deteriorated in spite of the efforts of the General Assembly in enacting stricter laws.

Prohibition voted

The citizens of Virginia became so aroused that in 1914, 95 per cent of the state's area and 72 per cent of its population were under local option or no license. After a state referendum on the question of prohibition in which an extraordinarily large proportion of the electorate voted, 60 per cent of the voters voted for statewide prohibition, which became effective Nov. 1, 1916.

What happened? It was clearly demonstrated over a period of many years that when spirituous liquors are sold by individuals, effective control seems to be impossible. That is why the framers of the present ABC act devised the system of state liquor stores, not for profit, but for the sale of liquors for those who want it, in an effort to avoid the failures of the past and return to prohibition.

It is a well known economic law that the greater the distribution and accessibility of any product, the greater its use. Permitting hotels and restaurants, dominated by the profit motive, would greatly increase the number of liquor outlets in Virginia and hence its sale.

Clergy attacked

The proponents of whiskey-by-drink are asking the state to turn back the clock and set the stage for the return of the saloon under some other fancy name. In their endeavor to do so they publicly and viciously attack the integrity of the clergy and their leaders by asking "other churchmen to neutralize them" in order that "the trade" can make more profits. The sanctity of the freedom of the pulpit is cherished in our country and must not be tampered with or harmed.

Forty-three out of every 100 Virginians sent to jail last year were involved with alcoholic beverages, or a total of 51,819 out of 118,177. The Travel Bureau states that whiskey-by-drink will bring in from $14 to $15 million additional revenue to the state. To achieve this, the consumption of alcoholic beverages would practically have to be doubled. The consequences —more drunkenness, more alcoholism, more traffic deaths, broken homes, and individual and social distress.

Encounter in economic life

Encounter is a word which we hear on all sides today. A particular encounter is taking place in the economic realm as the great bloc of communist economic strength is beginning to have its real effect upon the economic destinies of many countries. The National Council of Churches working with the denominations has prescribed four specific suggestions for 1961.

Annual conferences and local churches certainly will want to look at these worthwhile suggestions. The Division of Human Relations and Economic Affairs is happy to endorse this program and to present it to Methodists through the pages of Concern.—*D.W.*

Maturity in industrial relations

Can we learn to live without strikes in labor-management relationships?

"We believe they (labor and management) possess the capability of achieving further maturity . . . so that deep differences will be settled without work stoppages. . . . "

In reaching toward this result, "we must know what our Christian goals are" in determining just relations of wages, prices and profits. . . .

These are the views of Christian leaders from economic and church life who recently conducted a special study of the implications for the churches and church people of the prolonged 1959-60 dispute in the steel industry.

Pressures upon Christians to know and understand what automation and other drastic changes are doing to human relationships where we work in office, store, and factory is the stress point in the National Council of Churches' statement on current concerns related to industry.

Calls for action in industrial situations in local communities also present an increasing challenge to church people, both clergy and laity.

As substance for group study and discussion, sermons, Church School or other adult education opportunities we suggest:

In Search of Maturity in Industrial Relations: Some Ethical Implications of 1959-1960 Dispute in the Steel Industry. Report of the special committee convened by the department of the church and economic life of the National Council of Churches, November, 1960.

Ethical Issues in Industrial Relations of Concern to Christians. Statement of the General Board of the National Council of Churches, December 1959.

Progress in sharing the peaceful atom

What is being done to expand the beneficial uses of nuclear energy today? What is the responsibility of Christians in "domesticating" the atom?

"We welcome the fact that . . . the 'peaceful' atom is making its way into vital industrial, agricultural, and other activities of our communities. . . . A still greater challenge exists for extending its possibilities for good to areas of dire need around the world," say church leaders in the National Council's General Board.

They believe that all men are responsible to God, their Creator, for the ways in which they "use, abuse or neglect to use" the tremendous potentialities of the atom for men's benefit.

They call the churches to lead to a clearer understanding of Christian responsibility to serve mankind through this God-given resource.

A new handbook gives the National Council statement, provides pertinent current information on peacetime uses, poses questions for discussion on how widely atomic energy or its isotopes are used in the community, how much is generally known about its local applications, the safeguards against the risks involved, who should be responsible for a program of education and how concerned Christians can promote use of nuclear energy and its products in underdeveloped areas around the world.

This handbook is called "Learning to Know and Use the Peaceful Atom in Our Daily Lives." It includes in addition to the above, suggestions for setting up discussion with list of non-technical reading sources, films and filmstrips. It is recommended for programs in local churches or, with wider coverage, through a Council of Churches.

Justice for U. S. farm workers

Must wage-workers in the fields who help to raise our abundance of food continue to be our neediest and often hungriest citizens?

Many in the churches have given expression over the years to their concern for the physical as well as the spiritual, well-being of migratory farm workers.

Today more and more people are coming to feel that lasting help for this economically disadvantaged group will come only through removal of barriers which have denied to them the legal and economic protections long accorded to wage workers in other industries.

Two major proposals to this end are now actively before the nation for consideration:

1) Inclusion of workers on large farms under minimum wage and child labor provisions of the Fair Labor Standards Law.

2) Improvements in and gradual elimination of the Mexican farm worker importation program.

Both of these proposals have been supported by the National Council of Churches and commended to the churches and church people for study and concerted action.

Available for use in this area of much needed help and enlistment by the church forces of the nation is *Migrants and Other Farm Workers: Christian Concern for Basic Improvement in Their Working Conditions*, a packet of informative materials, including National Council statements and resolutions, testimony at public hearings, reprints from the religious press, lists of reports and other public documents showing the nature and extent of need for these programs.

Preparation for economic impact of disarmament

Must thousands of people lose their jobs if peace should "break out" one of these days?

"Not if we are foresighted enough to learn what adjustments will be needed and be ready to make them promptly when the time comes" agree many in a position to know.

But the fear that disarmament could cause a severe depression is widespread and can influence adversely the attitudes of the public and the efforts of our policymakers.

Christian people, who pray and work for peace, have a particular obligation to know and to stress the steps that will be needed by government, industry, workers and citizens throughout the nation in converting from large-scale military to much-needed and constructive peaceful expenditures.

What is involved in planning community by community for the change-over from defense to non-defense spending? This is analyzed from the viewpoint of the concerned Christian in a new study—*Ethical Issues in the Economic Impact of Defense Spending and Disarmament*, by Emile Benoit, professor in the Graduate School of Business, Columbia University and member of the Department of the Church and Economic Life.

This study, prepared as part of an extensive research project by the author on this subject, is published by the National Council of Churches for the information and guidance of church and other interested groups. A "Guide to Discussion" section suggests ways of organizing discussion, the main points at issue, and questions for examining them.

I'm sick of being SHOCKED!

by Margaret Mead

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In response to a "Letter to the Editor" concerning the unrestrained sex and sadism of today's movies, books and TV, This Week *Magazine asked Dr. Margaret Mead for comment. Dr. Mead, a distinguished social scientist, professor of anthropology at Columbia University and Associate Curator of the American Museum of Natural History, suggested that the American public had better act immediately to curtail these threats to children and culture.*

The article by Dr. Mead appeared in the November 20, 1960, issue of This Week. *It is reprinted in* Concern *with the permission of Dr. Mead and* This Week *Magazine.*

This is the letter to the editor which prompted Dr. Mead's article:

Dear Editor:

It seems as if everywhere we turn today someone is trying to shock us with stories, TV programs, books and pictures all about violence, sex and so forth. So many things I hear or read concern "freer" morals, more "daring" views of life, sex and sensation. I wonder why it is we must be continually shocking ourselves this way. I for one am sick of being shocked.

Mrs. E. W. Dunlop
Carpentersville, Ill.

★ ★ ★

Mrs. Dunlop's letter points out a very big problem we face—one that refuses to go away no matter how much we ignore it.

We are living in a time when the facts of life can be accepted without shame or fear. But we also have gone too far in relaxing the old controls. Under the cover of liberty and frankness toward sex, shock for shock's sake alone has begun to creep into our lives. In many ways we seem to be acting like children repeating four-letter words just to see if we can still make each other blush.

Subjects once limited to "under-the-counter" books and movies shown "for adults only" have spilled over into the respectable world.

Radio and television have brought the shocker right into the living room of our homes. In the past, parents could keep their children away from the corner movie house when films of murder, sadism and brutality were shown. Now these same stories, under the heading of "old movies," come into our homes, where little nightgowned figures can creep downstairs to sit with an immature baby sitter and shudder at these contrived horrors.

Even our so-called "good" movies cannot always be trusted. We can refuse to allow children to see an

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LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, Concern, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

An honest article?

Gentlemen:

The first article in your issue of Jan. 15 is entitled "Operation Abolition—an honest film?" I would like to ask, is the article honest?

This article dramatically illustrates, as does the student protest against HUAC, the communists' ability to get someone else to do their work for them. Today the communists and their well meaning, but usually politically ignorant, allies are about the only ones who ever use the term "fascist" to describe their opponents. And they use it all the time against anyone and everyone who disagrees with them.

The key statement in the article is: "The movie sets out to prove that the students were inspired and led by communists." While the Rev. Robert Moon never comes out and states: "The communists did not inspire the students," the article is so worded as to imply that fact and so mislead the innocent. What is the truth?

J. Edgar Hoover, director of the FBI, says that the student protest and ensuing riots against HUAC were inspired by the communist party. There is no room, in this letter to give Mr. Hoover's full report on the cause of the demonstrations. Those who are interested can obtain a copy of the report he made on this subject by writing the HUAC, House Office Building, Washington, D. C., and requesting the pamphlet "Communist Target—Youth."

Howard Lydick
Richardson, Texas

Film exposes riot tactics

Dear editor:

The Rev. Robert W. Moon's article "Operation Abolition—an honest film?" brands the film "a dangerous piece of propaganda." The film is definitely dangerous to the communist program. It clearly exposes some riot tactics. Once exposed these tactics are easily recognizable and the communistic utilization of mob psychology becomes a farce.

Do not follow Mr. Moon's advice. Instead of trying to stop the showing of the film, encourage as many Americans as possible to see it. Once seen, the facts shown in the film cannot be erased by pen.

George H. Adams
Glen Ellyn, Ill.

Un-American tactics

Dear Sir:

May I congratulate you as one of the first religious magazines to challenge the ugly shadow of McCarthyism being shown on a propaganda basis to service clubs, church groups, etc., in the form of the film "Operation Abolition."

May I also suggest that information and guidance on this be channelled to the Board of Lay Activities on a conference and district basis as well as directly to local church lay leaders. These are the people who are being taken in on the plea of patriotism. This is particularly bad in Michigan where the former chairman of this committee had developed many channels and strongholds.

John D. Rozeboom
Flint, Michigan

Is the criticism valid?

Dear Sir:

After having seen this film, I am concerned about the validity of the criticism of it offered in a church paper. Your statement gives the impression of a group of college youth, much put upon by police officers. The film gives a much different impression. While I realize film may be edited, I have since read a statement by J. Edgar Hoover concerning this very incident which verifies much shown in the film. I have much faith in Mr. Hoover which makes a choice as to whom I shall believe.

The article says that the students "were provoked beyond their ability to maintain their self imposed disciplines." In spite of the editing of the HUAC, there was enough in the scenes shown to convince me the police did their best in the situation. It is mighty easy to be a swivel chair policeman and be critical of men on the firing line risking their lives. College youth are old enough to be held responsible for their actions.

The Rev. Basil L. Johnson
East Heights Methodist Church
Wichita, Kansas

The author replies

Dear editor:

Since writing the original article, I have seen the original film from station KRON-TV from which the movie was made. Seeing the original confirms the conclusion reached by interviews and correspondence with people who were there and who understand what happened. The conclusion is that the movie "Operation Abolition" changes the chronology of several incidents in the film, seriously distorts the truth, and makes charges against the students that cannot be justified by the facts.

I have not defended the students' behavior but there is no evidence in the film or in fact for charges that the students made unprovoked attacks upon the police.

Those who want to believe these charges have to believe them in spite of the evidence included in the original film, the testimony of Sheriff Carberry, and the testimony of ministers doing Christian work on the campuses involved. Those who want to believe that the movie is an accurate and undistorted report of what happened have to believe it in spite of the testimony of officers and members of the HUAC.

The Bay Area Student Committee (1732 Francisco Street, Berkeley 3, Calif.) has prepared an analysis of the errors of fact and judgment in the Hoover report.

For those investigating the *Concern* article, let me suggest that the investigation at least ought to include the following:

1) Communication with the students involved.

2) Communication with the teachers and the ministers to the students.

3) An examination of the newspaper accounts of those days (The San Francisco *Chronicle* gave the best daily coverage. The San Francisco *News-Call-Bulletin* this week is running a series evaluating the incident as it appears eight months after the event.

4) An investigation of why the police department and the District Attorney's office and the judge were willing to see the charges dropped on all of the students arrested but one.

5) An examination of what lies behind the admission by officers and members of the HUAC that the movie includes inaccuracies and distortion.

6) An examination of the errors in fact and judgment in Hoover's report.

A committee as important as the HUAC, and engaged in the kind of work that it does, has a special responsibility to be an example of integrity in all that it does. If, in order, to win the struggle against the communists, we become as deceitful as we say they are, then, even if we win, we lose. It is a concern for the real success of this struggle and for the integrity of agencies of our government that inspired my article.

The Rev. Robert W. Moon
Fresno, California

. . . at your service

Communism and the Churches, by Ralph Lord Roy, Harcourt, Brace and Company, New York, 1960, 495 pages, $7.50.

In recent years there has been widespread speculation about communist penetration of the Churches. Officially, communism and religion are antagonists. Yet a number of laymen and clergymen have aided or joined communist sponsored movements. Some professional anti-communists like J. B. Matthews and Herbert Philbrick have indicated that the communist infiltration of the churches is extensive. As recently as 1960 an official manual of the United States Air Force charged that some influential Protestant ministers were actively aiding communist groups.

Ralph Lord Roy's book, in 21 highly readable chapters, takes a look at the extent of communist influence in the churches and concludes that such influence today "is near the zero mark." Actually, "only a small number of clergymen over the past 40 years ever joined the communist party, possibly as few as 50, perhaps as many as 200."

Problem of communism

Roy comes to this conclusion after a scholarly examination of the problem of communism as it has confronted religious groups in the United States from the days of World War I. Yet this is no "Whitewash" or minimization of the communist activity in religious groups. Throughout, there are case studies of communist inspired religious and social movements and discussions of specific persons who led or supported them. The conflicts that surround these individuals and groups and such background events as the great depression, the Spanish Civil War, the united fronts against war in the thirties, World War II and the Cold War make the book exciting as well as instructive reading.

Throughout the years since World War II the communist party expediently served the interests of the Soviet Union until Khrushchev's denunciation of Stalinism resulted in at least a temporary freedom to differ with the Soviet line. It is this complete loyalty to the interests of the Soviet Union that has characterized communist party members and sympathizers over the years.

"The communist position on foreign policy," Roy asserts, "has revealed so many twists and turns that no one but the hard core communist or communist sympathizers could tag along without protest. The true believers did not deviate." This is the author's basic criterion for evaluation of support by religious leaders for communist enterprises.

The story of the various "peace fronts" such as the American Peace

Mobilization, the story of efforts to win Roman Catholics chiefly through labor groups, the record of the American Youth Congress, *The Protestant* magazine and numerous other pro-communist groups were among those examined.

The Methodist controversy

One chapter of unusual interest to Methodists, entitled "The Methodist Controversy" deals in some detail with the Methodist Federation for Social Action. Here, as elsewhere in the book, the author is factual and objective. In his evaluation he asserts that "the Federation is not nor has it ever been a communist front"; that "the overwhelming majority of Federationalists through the years would condemn the hatred, dishonesty and the violence that has characterized Soviet communism." He indicates that "there is no conclusive evidence that either Harry Ward or Jack McMichael was ever a member of the communist party or actually under its discipline." But he adds that they "proved to be consistent, determined apologists for the Soviet Union and the world communist movement."

Methodists will also be interested in other parts of the book, such as the story of Bishop Oxnam's able witness before the House Un-American Activities Committee.

Undoubtedly, the book is controversial. It doesn't hesitate to name those who consistently have been involved in pro-communist movements. It will be attacked by those who believe any such listing is wrong in these days of suspicion when civil liberties are under fire. It will also be attacked by those who think that any advocacy of social change is evidence of communism. Those who are responsible for many of the unfounded charges of communism, such as the Circuit Riders, professional anti-communists, the leaders of the small American Council of Christian Churches and other dissident splinter groups, will seek to discredit it if only because the author has carefully examined their charges and the nature of their groups.

Fair and accurate book

During the period from 1937 to 1960, my own work in such organizations as the National Council of Methodist Youth, the Fellowship of Reconciliation, and the National

(continued on page 12)

(continued from page 11)

Council Against Conscription, made it essential to be a careful observer of communist fronts, of shifts in the communist line, of efforts to penetrate religious and peace groups and of counter-movements to curb civil-liberties. Such observation leads me to conclude that Roy's work is fair and accurate.

It is also a valuable contribution to an understanding of how communist groups operate and how socially concerned persons may be led unintentionally to support a communist movement that seems to deal with pressing social issues. Although Roy does not make this point, it is worth noting that the communist inspired movement or "front" exists to serve the party and not necessarily to deal with the social problem mentioned in its letterhead or purpose.

If a change in the party line requires that the "front" be abandoned or its purpose be altered, this is done even if the social problem remains unsolved. This problem of exploitation of religious leaders by a political party underlines the importance of such a book. A careful reading will not only shed light on the past, but serve as a guide to the future. It will also help to make us skeptical of unsupported charges about individuals and groups. It may even encourage us to defend the rights of those who suffer as a result of these charges, whether well founded or not. Ralph Roy rightly points out that we must also protect the rights of dissenters.

by John Swomley, Jr.

From the General Secretary's desk

Welcome to Lee Ranck! As managing editor of *Concern* he brings to his job a wealth of experience, connections, and personality that will supply great inspiration to readers.

It is with deep regret, at the same time, that we must lose the full-time services of Miss Marilyn Baldwin, who is soon to be married. We shall sorely miss the radiance of her presence and the high efficiency of her creative work. Best wishes to Marilyn and congratulations to the fortunate man to whom she is betrothed.

Coming soon as Director of Communications will be the Rev. Donald Kuhn, finishing at Garrett Biblical Institute in March with his Ph.D. degree. Formerly a member of the staff of the General Board of Temperance and well-known leader of a variety of national church projects, he comes to the Board of Christian Social Concerns with many skills that will make the services of this agency increasingly significant and useful to the churches.

Congratulations to Bishop John Wesley Lord and to Methodism for courageous and persuasive leadership in lifting the moral standards of the Washington area. Acting with statesmanlike wisdom, the Bishop enlisted the enthusiastic cooperation of Catholics and other communions in what promises to be a successful fight to the finish against the unconscionable operation of "slots" in Maryland.

The Washington *Post* editorial (see page 2) concerning the spineless attitude of the state's Methodist Governor is an example of good journalism that does no credit to an official who declines to add his moral support to the sacrificial crusading of fearless pastors and people who need positive help in abating the menace of gambling and gangsterism in Maryland.

If conditions in America are as bad as depicted by the incoming administration, we wonder whether the installation of a bar in the White House can be reasonably expected to improve them. With the galaxy of fine people who have been recently brought into government service let us hope that this practice will soon be replaced by prayer. The leaders, who across the ages have inspired changes for good, are persons who have found more use for altars than for alcohol. —C.R.H.

Churches oppose slot machines

A crusade against slot machines in four counties of Southern Maryland was launched the middle of January at a meeting of 30 Protestant and Catholic ministers and laymen in the Methodist Building, Washington, D. C.

The result of this first session was the formation of a seven-man committee to draft legislation to make slot machines illegal.

Bishop John Wesley Lord, who called the meeting, stated:

Bishop Lord's statement

Religion and morality are the indispensable supports of political and national prosperity. To strengthen and not to subvert these great pillars of human welfare is the supreme duty of every patriotic citizen. A nation's greatness can always be measured in terms of its virtue.

The slot machine is an evil in our midst which strengthens and demonstrates the communist charge that we are a morally undisciplined and spiritually depraved people. For a government, be it federal, state or local, or for any other agency, however worthy, to finance itself out of the weakness of the people is abhorrent to right minded persons, and serves the cause of the enemy.

When we give our support to or tolerate the slot machine menace, we subvert our historic American creed and wield the communist sickle. America is no stronger than the ideals of her people.

If the Catholic and Protestant forces will unite in this common crusade, we can break the net of circumstances in which many of our public officials are caught and rid our glorious state of this shame.

Alcohol Legislation before the 87th Congress

by *Roger Burgess*

In a survey conducted some months ago Methodist colleges generally reported strong policies against receiving any kind of gifts or support from alcohol-related industries. None allow the advertising of alcoholic beverages in their campus publications.

But some of these college publications do accept tobacco advertising. In the light of new scientific findings which definitely relate cancer and smoking, and in the face of misleading and otherwise questionable advertising methods it would seem wise for all church-supported publications to refuse tobacco advertising.

No Methodist university or college is so poor that it cannot find funds with which to subsidize publications, if necessary.

*There is no question of press free*dom here. The concept of freedom of the press has never been stretched to include the advertising columns. Leading U. S. newspapers and magazines regularly refuse advertising considered harmful to their publics. Many do not accept alcohol or tobacco ads.

Here's what the 1960 *Discipline of The Methodist Church* has to say:

Para. 2022, #4: "In the interest of a larger Christian influence and service we urge our people to abstain from the use of tobacco in all its forms. The American Cancer Society and the United States Public Health Service warn that a smoking-cancer relationship is definite.

"We remind our membership that the principle of right example must be considered in regard to the use of tobacco.

"Organizations and institutions related to The Methodist Church should refrain from accepting and printing advertisements for tobacco in their periodicals."

With the inauguration past and President Kennedy's legislative program unveiled, Congress will settle down to the job of hammering out constructive legislation.

The following bills related to alcoholic beverages will receive attention:

1) *Alcoholic Beverages aboard aircraft.* Congressman Thomas Lane (D-Mass.) has introduced H. R. 720 which would ban any service or sale aboard commercial aircraft. Congressman Walter Judd (R-Minn.) followed suit with identical Bill, H. R. 1174. These have now been referred to the House Committee on Interstate and Foreign Commerce chaired by Oren Harris (D-Ark.).

The Civil Aeronautics Board recently approved a set of restrictions that limits the service of liquor to two drinks per passenger. No more than six ounces of wine or 24 ounces of beer may be served.

One board member, John S. Bragdon, dissented and called for a flat ban on alcoholic beverages served aboard airlines as a safety measure.

A Federal Aviation Agency rule already prohibits the service of drinks

to any passenger who appears to be intoxicated.

2) *Alcohol Advertising.* H. R. 2297 has been introduced by Congressman Eugene Siler (R-Ky.). This same bill has been introduced in several past congressional sessions and would ban the interstate transportation of any form of alcohol advertising. It is also before the House Commerce Committee.

3) *Medical Advisory Committee.* A bill to set up a medical advisory committee on alcoholism (H. R. 977) has again been introduced by Congressman George Huddleston (D-Ala.). Such a committee would be set up in the Department of Health, Education and Welfare. This has also been referred to the House Commerce Committee.

4) *Alcohol Education.* The Senate Committees on Public Welfare chaired by Sen. Lister Hill (D-Ala.) will be giving attention to S. 21, introduced by Senators Wallace Bennett and Frank Moss of Utah. S. 21 would provide grants-in-aid to states setting up programs of education on alcoholic beverages and tobacco.

5) *Government liquor stores in Washington, D. C.*

A bill to set up government liquor stores in the District of Columbia was tossed into the hopper by Congressman Francis E. Walter (D-Pa.). This is now to be considered by the House District Committee presided over by Congressman John L. McMillan (D-S. C.).

Another bill before Congress which should be of interest is *Juvenile Delinquency H. R. 365*—would provide for Federal grants and contracts to carry out projects with respect to techniques and practices for the prevention, diminution and control of juvenile delinquency, and for the training of personnel. It was introduced in the House of Representatives by Mrs. Edith Green (D-Ore.). The bill has been referred to the Committee on Education and Labor.

Why not plan a UN seminar?

by *Herman Will, Jr.*

Those of us engaged in staff work for the general Board of Christian Social Concerns welcome opportunities to see effective local programs in action, though the time we have available for such is very limited.

These local experiences point up the fact that it is impossible to prescribe a program that every Commission on Christian Social Concerns can carry out in its church and community. The size, resources, interests and leadership of the particular situation are factors which shape planning and action.

Large churches, churches located in college or university centers, and churches with unusual leadership can undertake programs similar to a "Seminar on U.S. Foreign Policy" held at First Methodist Church, Kalamazoo, Mich. A panel of resource leaders (professors and ministers) dealt with obstacles to peace through a round table discussion. Workshops considered steps for improving the climate for international negotiations and policies that should govern economic aid and technical assistance. A concluding panel took the group conclusions and considered what one or more Methodists in Kalamazoo could do about them.

The commission of the Methodist Church of Evansville, Ind., in cooperation with the Commission on Education, conducted a series of meetings for youth centering on causes and remedies for juvenile delinquency. The commission of First Church, Vincennes, Ind., carried on a program of roadside advertising against alcoholic beverages, enlisting help from private businesses and public officials alike.

You can adapt these ideas to the possibilities in your local situation. Never underestimate what you can do or overlook available resources.

Has your Conference Committee on Peace and World Order ever considered a UN seminar? In the following article, the Rev. Carles Pieh describes the success of Minnesota conference UN seminars. You can obtain UN seminar information for 1961 from: The Methodist UN Office, Room 106, 345 East 46th Street, New York 17, N. Y.

The Minnesota Conference has held four consecutive annual UN seminars with 73 persons attending each year.

The primary purpose of the seminars is to study the United Nations in operation. Through the Methodist UN Office in New York City, a schedule of meetings is arranged, including briefings by members of the Secretariat or one of the delegations and visits to the Security Council, Social and Economic Council, Trusteeship Council and the six committees of the General Assembly when they are in session.

This is a conference-wide project throughout the state of Minnesota. Representatives of both small and large and urban and rural churches have attended as well as both adults and high school students.

Most people pay their own expenses, while others receive help from their WSCS, MYF or Official Board.

Travel by bus on the turnpikes has proved comfortable and economical. The project, which costs about $100 for each person, operated on an entirely self sustaining basis without the use of conference funds. Widespread interest throughout the conference resulted in more applications than could be accommodated.

Civilian Defense Packet

Civilian Defense Packet, offered by the Division of Peace and World Order, available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C., 50 cents each or two for $1.

The following materials are included in this packet:

Community of Fear, written by Harrison Brown and James Real; a discussion of the arms race and the future of war and our freedom.

The Cruel Deception of Civilian Defense, an article from *Progressive* magazine by Robert B. Meyner, governor of New Jersey, who discusses why he opposes CD.

Civil Defense: Million Dollar Boondoggle, appeared in *Progressive,* by Sen. Stephen M. Young (D-Ohio) who states that "The Civil Defense Program is a grand Illusion."

Not Fear But a Sound Mind, by Carl D. Soule; "a discriminating analysis of the relationship of the church to the program of Civil Defense.

Pronouncement on Civil Defense, released by the Division of Peace and World Order in December, 1960.

Civil Defense, a statement of the National Committee for a Sane Nuclear Policy on the "obsolescence of the concept of civil defense."

The Church and Civil Defense, a pamphlet published by the Federal Civil Defense Administration. A statement by the Board of Christian Social Concerns of the East Wisconsin Conference of The Methodist Church on Civil Defense, "sensing the futility, fallacy and folly of Civil Defense."

Why I Believe There Will Be No All-Out War, by Philip Wylie, top-ranking U. S. author. This article appeared in the Sept., 1960 issue of *Rotarian.*

Burnsville educational project needs financial aid

The Division of Human Relations and Economic Affairs received the following letter from the Burnsville Educational Project. The letter is quoted here to bring it to the attention of local church CSC commissions.

"Last fall you received a communication from us in which we stated our aims and financial needs for the year. If you have not contributed to the Project, please do so; if you have contributed, please try to make another gift. If we do not receive financial support, we shall not be able to continue the program.

"We told you that we are retaining the tutor to aid the high school students because of their retardation due to poor instruction in their early school years. We are happy to report that every Negro student that entered the high schools of Yancey County received passing grades for the work done during the past grading period.

"This we believe would not have been possible without the understanding and encouragement given by the tutor during the students' adjustment to the new school environments. It is extremely gratifying to see the boys and girls becoming absorbed into the school life, both academically and socially.

Students Comment

"Below are comments from students concerning the tutoring program:

" 'The tutoring program has helped me in so many ways. I am more interested in my work now than I have ever been. I haven't been to school without my homework since I've been going to Cane River High School. I have noticed that the tutoring has helped me to keep up in class very well. The work in school has come so easily since I have had some tutoring.' — *Louis Samuel Young, 9th grade, Cane River High School.*

" 'The tutoring program means knowing that you have your assignments every day. That means a lot. Without this, it would be more difficult for us.'—*James P. Young, 12th grade, East Yancey High School.*

" 'I wish we could have had this (tutoring) long before now. If we had, I know that I would have been a better student. One of the most important things that I have learned since I have been going to Mr. Linton for tutoring is that a person has to learn to stand on his own two feet and not to depend on other people.'—*John V. Jackson, 11th grade, Cane River High School.*

" 'Mr. Linton, our tutoring teacher, has helped us in so many ways by advising us how to act and go about our work and activities in our new school.'—*Marvin Griffith, 9th grade, Cane River High School.*

Contributions needed

"Please continue to send your contributions in order that we of the Burnsville Educational Project may be able to help these young people who have so bravely waged their fight that Negro children of Western North Carolina may attend high school in their own county.

"Finances needed: $2,025 to pay tutor for nine months' work; $800 room and board for high school students who were enrolled in boarding schools at beginning of the year; $155 book bills for 10 high school students —Total: $2,980. Contributions should be sent to: Miss Lola McCracken, Treasurer, Burnsville Educational Project, 13½ Eagle Street, Asheville, N. C."

PAMPHLETS

Little Drops of Water, League of Women Voters of the U. S., 1026 17th Street, N. W., Washington 6, D. C., five cents a copy.

This pamphlet presents the water problem and its varied causes, some recommendations on water program planning and information on reimbursement to the government for construction of water developing projects.

The League of Women Voters has been interested since 1956 in water resource development in the United States and has been concerned about the increased demand for and the increased pollution of U. S. waters.

Since the League's field of activity lies in government, its members have devoted particular attention to national water policy and to the agencies which handle the nation's waters. The League has tried to help citizen groups become acquainted with the facts about water and hope in this way to help overcome citizen apathy about this resource and to stimulate men and women to demand action.

That No Man Shall Hunger! by Maxwell S. Stewart, Public Affairs Pamphlet No. 304. Order from Public Affairs committee, 22 East 38 Street, New York 16, N. Y., 25 cents each.

"The need for more food production and a more efficient and scientific use of existing supplies stands as a never-ending challenge to mankind as a whole. It is a challenge that cannot be met successfully by any one country or small group of countries."

The world-wide "Freedom-from-Hunger campaign" launched last July and designed to meet this challenge, is the theme of this pamphlet.

I'm sick of being shocked!

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obvious horror film. *But we are so used to violence that even movies with Biblical themes feature appalling brutalities and sex-exploiting scenes.*

But, one might ask, does it matter? Isn't one of our American characteristics the fact that we exaggerate everything? Our life is noisier, our billboards are larger, the neon signs brighter. So, naturally, we are exposed to more crime, violence and sex in our entertainment than people anywhere else. Suppose our children do see these things? After all, they will be exposed to these exaggerations all their lives.

True, we cannot protect our children too long from what they will most certainly have to accept when they become adults.

The real danger

But what few people seem to realize is how much our children learn about expressing themselves from TV, radio and books. In small societies, children learn by imitating their parents, relatives and neighbors. In our huge society we use our mass entertainments to instruct our children on how they should express their emotions and what values they should have.

From these they learn how to express anger when they are angry, pity when their hearts are touched. By the time they are adolescents we have taught them to express their vague and turbulent feelings of love.

We are showing our youngsters exactly the opposite of what we want them to imitate. We are showing them men who brutally attack others when angry. We show people who murder because of hatred or expediency. We show that love is expressed only by hunger for another's body. And we show them little else!

We are, of course, glad to be rid of the old puritanical attitude toward sex and death. But we have not found a newer, more honest attitude of our own making, which will be built on a sense of responsibility between people who love and cherish each other.

We can create this new attitude only by coming to grips with ourselves. We must face the fact that we are being shocked because we have learned to like shocks. Why else is so much money being paid for violent and sadistic films and best-selling

books which are little more than extended off-color tales? If we were not so interested, these shockers would soon disappear from the American scene.

In our culture we crave size and exaggeration. But anger exaggerated beyond all proportion becomes brutal violence. Sexual desires, if overintensified, become rape, not tenderness. We demand that the emotional content of our entertainment be exaggerated to the point where its brutality stimulates and stuns us into attention. The more we are stunned—the more numb our senses become—the more we demand that the emotional content of our entertainment be further exaggerated.

It is much easier to multiply and build ugliness, horror and violence into huge scale than it is to do the same thing with beauty, tenderness and compassion. A hero can kill 20 badmen—one after another—and the film becomes more violent, more stupendous.

We have discarded the finely modulated emotions like love and pity, for the unmodulated brutalities of murder and crime. And all the while our children are watching.

The trend can change

Yet, in a free society like ours, we could change our entertainment style overnight. If we did not choose the brutal, the filthy, the more explosive dramas, books and shows, we could put them out of business very quickly. With a determined effort to be more selective it is possible to find much good and sensitive entertainment that needs only our attention and support to flourish.

We do not, of course, want to become shockproof—so inured to violence that we have no capacity to feel anything. And we do want our children to grow up to be responsible and compassionate adults.

Those who set the style of our mass entertainments could learn very quickly that most of us, like Mrs. Dunlop, are sick of being shocked!

Concern, 100 Maryland Avenue, Northeast, Washington 2, D. C. Use this blank to send subscriptions. Include your own. Enclose a check for $3 for each subscription. Each person will receive *Concern* for one year (24 issues).

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